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THE UNITARIAN

A MAGAZINE FOR FREE CHRISTIANS

MABEL

"Minister and Mabel in Church-going Drive"—so ran the headline in the Sheffield "Star" a few months ago when a reporter got wind of Stannington U.Y.P.L.'s vehicular activities, pictured above. What followed the headline was a description of how the U.Y.P.L. had raised money to put down a deposit on a vehicle for the use of their members and of the Church generally. "Mabel" (a shortened anagram of Ambulance) was bought in February this year and went into "service" a month later, after the insurance money had been found. For the technically minded she is an ex-Coal Board Pit-head ambulance, Austin A.70 engine which does 15-20 m.p.g. She was complete with windows, bench seat down one side and mechanical stretcher on the other (since auctioned off for 5s.). She has let-down steps at the back and a side entrance door. She cost £90.

Unable to book a passage on the Channel Ferries for a holiday trip this summer, the club has used "Mabel" for outings, visits to places of interest, selling firewood, conveying Women's League and Junior Club in their activities and taking congregation and S. School scholars to Church on wet days (hence the headline). She was given into the care of Mr. D. Webster of U.C.M. for use by Waverley Road (Birmingham) Y.P.L. for their camp in Dorsed last summer and Stannington hope to be going off themselves this year.

STRAND UNITARIAN CHURCH

Opening by Sir Adrian Boult

The beautifully appointed Martineau Hall in the Essex Hall building near the Strand, in the heart of London was filled with worshippers for the Opening Service of the Strand Unitarian Church on October 2nd. The service was preceded by a meeting regarding organisation attended by the church's first President, Sir Adrian Boult, the famous conductor. A rota of Stewards was arranged, and the Dowager Countess of Mayo undertook to act as Flower Secretary. Lady Mayo, who has no former connection with Unitarianism, was one of the first to pledge her regular attendance.

Considerable Press publicity had been given to this occasion, and the birth of the new church had been mentioned on the B.B.C. radio two days before. Among well-known Unitarians present were Mrs. S. Martineau, the first President of the General Assembly, and our beloved nonagenarian friends were present from the U.S.A., India and New Zealand.

"NO UNITARIANS ADMITTED"

from the North Wales Unitarian News

During August, the World Council of Churches has been conferring at St. Andrews, and its Youth Assembly has met at Lausanne. The Council is described as an international and inter-denominational fellowship of churches formed about 1942 by the amalgamation of a number of pre-existing bodies. Up to the present time the membership has included almost all of the denominations in the Christian World. Even Unitarians, Quakers, and some other dissenting groups were suffered.

But now in 1960, the Council in its wisdom has evolved a new narrow creedal basis of membership and excludes Unitarians (with some others) from joining. In no uncertain terms we are thrown out as undesirables.

Even the Youth Assembly report to the parent body states "we are profoundly disturbed by the guilt of division" (of denominations). The Council was unmoved.

Moral behaviour demands that the title should now be changed to the World Council of SOME Churches. It will not be done of course, but no doubt the Council will still go on singing the good old Unitarian hymn "Nearer My God To Thee."

To us with Unitarian toleration, this attitude of mind of a so-called Christian group is completely incomprehensible. It fits nowhere in the modern world: it bears no relation to Biblical teaching; and it does not add one jot to religious unity. It merely alienates still further the already indifferent masses of the people.

It is all very pathetic, very childish, and very silly.

ONE-DAY COMPARTMENTS

By J. Martin Hal

"As thy days so shall th strength be!" How many have eve paused to consider these simple single-syllabled words i Deuteronomy, chapter 33 v. 25? No according to our weeks, no according to our years, but it i according to our days and what w have to face there, that strength i given to us. A day's tiny measure ment of strength is all that any o us has!

None of us can draw on to morrow's strength. If only we coul do that we might get through som severe illness some day. but we onl have one little supply of strength to-day's. Fame awaits the man wh can make to-morrow's strength com to the rescue of the day when w are weak, but that discovery stil lies ahead. The most that we ca carry now is one little cup of 2 hours and then our cup is full.

And since this is so, why shoul we let to-morrow's troubles lie o to-day's plate? Yet this is what w do. We let our future cares spil back upon us in the most alarmin way. What we should think is tha since we cannot have to-morrow gains, then we won't have to morrow's pains or strains. "As th days, so shall thy strength be. These words will be true for to morrow as they are for to-day.

A great surgeon, Sir Willia Osler advised his students to liv in "one-day compartments." Lor Grey, Foreign Secretary in th First War, said, "Looking forwar to the months and years that are t come is very dreary and depressin but we do not live life in the lump but day by day, and each day bring its own work and some expedient t help us!" Robert Louis Stevenso said, "Every man can get throug till nightfall."

In a New Year's message, my ow uncle William, whom some of th

aders of *The Unitarian* will
call, put it this way:
n this, and every morn,
new year's born.
ake up thy life at break of day,
nd bear it bravely all the way.
Let us try to take each day gaily,
th some of the mint-new fresh-
ess of a year new-born and it
ill be well with us in 1961.

HILDREN'S CORNER

IF WINTER COMES

The snow, rain and sleet of Dec-
mber had given way to the snow,
in and sleet of January; and,
rly in the New Year, a disgusted
aymond was holding forth on the
bject of Winter and its weather.

"I can't understand why we have
have winter at all," he said.
utumn's not too bad, I suppose,
it winter . . .!

"We can't alter it just for you,
aymond," said his mother. "Any-
ay, would you like summer the
hole year round?"

"Yes, I would," replied Raymond.

"You'd soon get tired of it, I
ink," mother said. "It's a question
contrast; Nature's way of
djusting things."

"In any case," put in father,
ou're not alone. We all have to
it up with it; the animals and
rds, too."

"Yes," said Raymond, "but some
them have the right idea. What
bout these animal that hi-hiber-
hatever it is for the winter?"

"Hibernate," said mother.

"Yes," said Raymond, "and the
irds. Look how many of them
ni-mi-something or other to the
armer countries."

"Migrate," said mother.

"Yes, well, there you are, you see."

"We take it then," said father,
that you are not in favour of
inter?"

"No, I'm not," replied Raymond.
'All this snow and ice and sleet and
ain—we ought to spend our winters
n the Mediterranean or somewhere
ike that."

"Now, there, I'm with you," said father, "I wouldn't mind that myself. But, since it is impossible, why should we concern ourselves with it. We must make the best of what we've got; and our winter's not so bad. There are plenty of people worse off; those in the Arctic Circle, for example. They accept it as part of life, so why can't you? You make it sound like a penance."

"What's that, Dad?"

There was a knock at the door for which father was grateful.

It was Alf, Gordon and Sam. Was Raymond coming out to play snowballs and make a snowman? Raymond most certainly was. He gave a whoop, shouted to his parents and bounded through the open doorway. As his mother hurriedly shut the door after him, Raymond was already throwing snowballs in all directions. The Mediterranean was far away.

THE LYKE WAKE WALK

A set route of 40 miles to be completed in 24 hours

During the month of August, five adventurous members of Stockton U.Y.P.L. Branch decided to tackle the Lyke Wake Walk. Their escapades began one Saturday morning at the unearthly hour of half past four, when they were taken by car to Osmotherley, the starting point of the hike.

Setting off with a good brisk pace, all day they battled manfully on against wet waist-high fern, steep hills and other obstacles with which they were confronted.

By tea-time they had made the great achievement of hitting the correct route about twice and a careful study of the map after tea revealed that they were seven miles off course.

Undaunted and with great determination they plodded on once more,

Foot-sore and weary, they succeeded in losing themselves even more completely in the bleak, dismal countryside. It was pitch dark and raining heavily. Suddenly a light in the distance gave them fresh heart. Stepping up their pace to half a mile per hour, they hastened on towards it and eventually arrived at a village. Civilization at last! Here, with the kind permission of a farmer, they spent the night resting their weary and shattered frames in an empty cow byre.

When they returned home next day, they had to admit their failure to complete the correct route. **But**—they emphasised—they **had** walked a much greater distance than the set route; about ten miles greater.

Some of the party plan to tackle the walk again. With a few lessons in map reading, they should make it next time! !

From the "Nor' Easter," organ of the North East Region of the U.Y.P.L.

FOR THOSE BOOK TOKENS

By John Rowland

One of the problems which besets every book-lover is the huge number of new volumes which appear. Publishers often fulminate against the number of books now being published, but few of them seem to try to reduce the number of titles on their list—and I am not sure that it would be a good thing that they should, for everyone capable of writing a worth-while and readable book will naturally wish to see that book in print.

But the number of books available makes it more and more difficult, in a series of articles of this kind, to mention all that are really suitable for the readers at whom one aims. I think, however, that all who read these columns will derive some pleasure from John Betjemann's "First and Last Loves" (Arrow Books, 5s.). Mr. Betjemann has, in recent years, become better and better known as a poet; but his prose deserves a hearing too. In this volume he writes on various topographical subjects, paying special attention to architecture. There is a delightful essay, for instance, on London railway stations, which deserves the attention of all who have ever travelled to or from any of Londons great termini; but most noteworthy for Unitarians is an essay on nonconformist architecture, which pays tribute to several of the early Unitarian chapels.

Very different, but equally worth while in its way is Dr. J. A. T. Robinson's "On Being the Church in the World" (S.C.M. Press, 16s.), in which the present Bishop of Woolwich has gathered together a group of contributions, including lectures, sermons, and articles. They have a unity, however, in the ideas and the personality of the author, and they are valuable even to those who do not share all the religious views of an Anglican bishop. They are valuable especially in that they do something to destroy the idea, still held in some quarters, that the Church is something distant and aloof from everyday life.

"A Family Called Field," by George Bruce (Evans, 18s.) is based on the television programme called "This is Your Life," but it tells us much more about the life of Paul Field than any TV. programme, with its inevitable limitations of time, could possibly do. Mr. Field is a man who, by a process of legal adoption of unwanted children, has done much for a group of unfortunate youngsters, and has done a wonderful work of human pity. The book deserves to be widely read, since it shows that even in these days of the Welfare State, there is still room for the individual work of a loving and charitable soul.

It might be read, for comparison and contrast, with a book aimed at a younger public—Ronald Syme's "The Buccaneer Explorer" (Hodder

nd Stoughton, 8s. 6d.), which is a actual biography of William ampier. It is very well written, and ell within the comprehension and nderstanding of a fourteen or teen-year-old.

I think, however, that the most teresting book I have read lately Canon Roger Lloyd's "The Border-nd" (Allen and Unwin, 16s.). This a study of the border territory etween religion and literature, in hich the author, who calls himself n amateur in literary criticism, escribes writers, ranging from the rontes to G. K. Chesterton, who ave used their religious points of iew to illuminate their apparently on-religious writings. I found the ook quite fascinating.

S I SEE IT

By H.J.

Passing through London recently saw the following message on a ay-side pulpit.

"Are you a shareholder?"

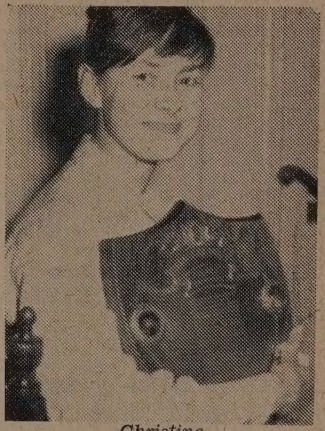
This is rather good for indeed a an does not expect to get any-hing out of a business until he has ut something into it.

The controversial question of how ong a man or woman should hold n office in the church or Sunday chool is constantly cropping up and his is understandable in a thriving hurch with a group of enthusiastic oung people. It would be unkind nd untrue to suggest that we want o get rid of the old stalwarts but when you have many capable young eople knocking at the door and ager to accept responsibility it eems a pity that we should not place a time limit on the period to old an office.

Occasionally we meet a man burst-ng with pride who will relate all he offices which he holds and the eens of committees on which he erves or is elected to serve. It would seem that the man has limitless time to spare.

Before accepting office should we not be quite sure that we can fulfil the obligations?

UNITARIANS IN THE NEWS



Christine
(Picture by courtesy of the "Altrincham Guardian.")

Miss Christine Needham, of Altrincham, won the 1960 National Final of the Student Nurses' Associations Annual Speech Making Competition held in London in November last. Christine reached the London final by winning the Midland Area contest. In 1959 Christine also won the Midland area contest, but was not placed in the final. Christine is a second year student nurse at Leicester Royal Infirmary.

Two Unitarians were present at the unveiling of a memorial plaque on the walls of the building in Clement's Inn, London, where the suffragettes had their first office. They were Lord Pethwick-Lawrence and the late Fred Hankinson. The "Daily Chronicle" report on October 1, 1960, quoted its reporter as saying that "The Rev. Fred Hankinson, 85-year-old Unitarian minister who visited suffragettes in jail, advised me to espouse unpopular causes if I wished to live to 85 and stay young at heart."

From the "Hampstead and Highgate Express," October 28, 1960: "Hampstead Minister Goes Modern. Trick lighting effects—poetry reciting—a dramatic dialogue between a Unitarian minister and an unbeliever. These were among surprises for worshippers at Rosslyn Hill Chapel, Hampstead on Sunday evening. It was the start of another new venture by the energetic and enterprising Rev. Donald Maw. Mr. Maw has always been concerned to give religious feeling contemporary expression and Sunday was no exception." There followed a thirteen inch account of the service.

THE FIRST UNITARIAN CHAPEL TO BE FLOODLIT

In the November issue of the Unitarian the Chapel at Knutsford wondered if it was entitled to make this claim. The October issue of the Auckland Unitarian Church, New Zealand, Calendar reports that the front of the Church there has also been floodlit since September. So perhaps the lights went up at much the same time.

Northern S.S. Federation

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NEWS AND VIEWS

HOME CHURCHES

A unique ceremony, the dedication of a Guides' Chapel took place at MONTON Church on Sunday, November 20.

Following a suggestion made by the Guide Captain, Miss Brenda Farnworth, the Minister and Officers of the Church agreed to allow the Company to have the use of the North Transept as a Guide Chapel. The Company is the 4th Monton Guides and present at the ceremony arranged and conducted by the Minister, were the first Captain, Mrs. F. M. Jones and Mrs. A. Sadler the first Brown Owl when the Company was formed thirty-two years ago. Officers and Guides from all over the district attended and after the service the colours were ceremonially paraded and placed in the Chapel. Before the end of Jubilee year new colours will be dedicated.

The Annual Church Bazaar was held on Friday and Saturday previous to the Dedication Service and realised the sum of £450 for the church funds. The opener on the Friday was Mr. A. E. R. Goulty, of Cowden, supported by Mr. Wilfred Higham, of Monton. On the Saturday with the School Queen in the chair, the opener was Miss Pat Valentine. Scholars of the Sunday School gave musical items.

The last Sunday in November saw members of LONGSIGHT congregation at a "Longsight re-union" at Cross Street Chapel. Informal tea and talk followed the evening service.

Professor Sir Alister Hardy spoke on "Can Science Help Religion?" at the November public meeting of the BOLTON Unitarian United Action Campaign.

A few days before he died (at the age of 85) the Rev. F. Hankinson had been elected an Honorary member at the A.G.M. of the Brahamo Friend's Association. Mr. Hankinson had been a friend of the Brahamo Somaj students in London for over fifty years.

In spite of sterling efforts, particularly by the Rev. A. H. Birtles, of Bristol. the closure of the chapel at SHEPTON MALLET is now imminent. The future of the cause at MORETON-HAMPSTEAD is also in jeopardy.

At LEWIN'S MEAD, Bristol, on the last Sunday in September, the largest congregation for several years attended the annual service of the Stokes' Croft Endowed School Old Boys' Society, when the Rev. J. H. Coram Davies travelled from his farm in Cardiganshire specially to take part.

On Saturday, October 22nd the congregation and friends at CHELTENHAM welcomed the Mayor of Cheltenham and Alderman Goodland, of Taunton to their service of re-dedication. After the Minister had blessed the new church front and doors, Alderman Goodland cut the tape across the entrance and then he and the Mayor ceremoniously opened the new doors.

A special United Service was held in All Souls' Church, BELFAST, to inaugurate the Old People's Benevolent Fund. The fund, which was opened in the spring of 1960, hoped to have raised £1,000 by personal subscription by the New Year.

A brief history of Dob Lane School prepared by Mrs. N. Harding was read by five scholars as part of the Sunday School Aniversary in November.

Targets at ALL SOUL'S, Belfast, "are made up by the figure two with

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Towards a New Theology

by **S. P. WHITEHOUSE, M.A., B.Litt.**

Essex Hall Lecture, 1960

2s., by post 2s. 4d.
The Lindsey Press,
Essex Hall,
1/6, Essex Street, Strand,
London W.C.2.

some noughts." Attendances of 200 in the morning and 200 in the evening and a stipend of £2,000 to end the year. Moreover, "the targets have been set low so that they can be reached with little effort." Over almost forty years the minister, the Rev. A. L. Agnew, has seen average attendance rise from twenty and the stipend rise from £20 per annum.Mr. Agnew is shortly to retire—at least, to retire as official minister.

Professor A. Stanton Whitfield has given a collection of Mrs. Gaskell's books and related material to the KNUTSFORD Chapel. There are over ninety volumes, including several first editions, biographies and studies. Many items in the collection are unobtainable and irreplacable.

The Rev. R. W. Sorenson, M.P., was the preacher at a service of All Faiths held at UNITY CHURCH, Sheffield, in November. At the service were representatives of the Jewish, Hindu and Muslim faiths. The service was followed by fellowship over cups of tea, and Mr. Sorenson spoke in informal fashion to the gathering.

FLOWERY FIELD CHURCH, Hyde, had decided to have the boiler and pipes lagged at a cost of £50 when in stepped Mr. Alan Bramwell, a member of the congregation and a Heating and Insulation Engineer. Mr. Bramwell put his own firm onto the job and paid for it himself.

"A Church, even the most progressive and emancipated Church, if it is to prevail strongly and persist vigorously, must give its members something which religiously they cannot afford to do without."

WILLARD T. SPERRY.

(Quoted in the Calendar of St. Mark's, Edinburgh).

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